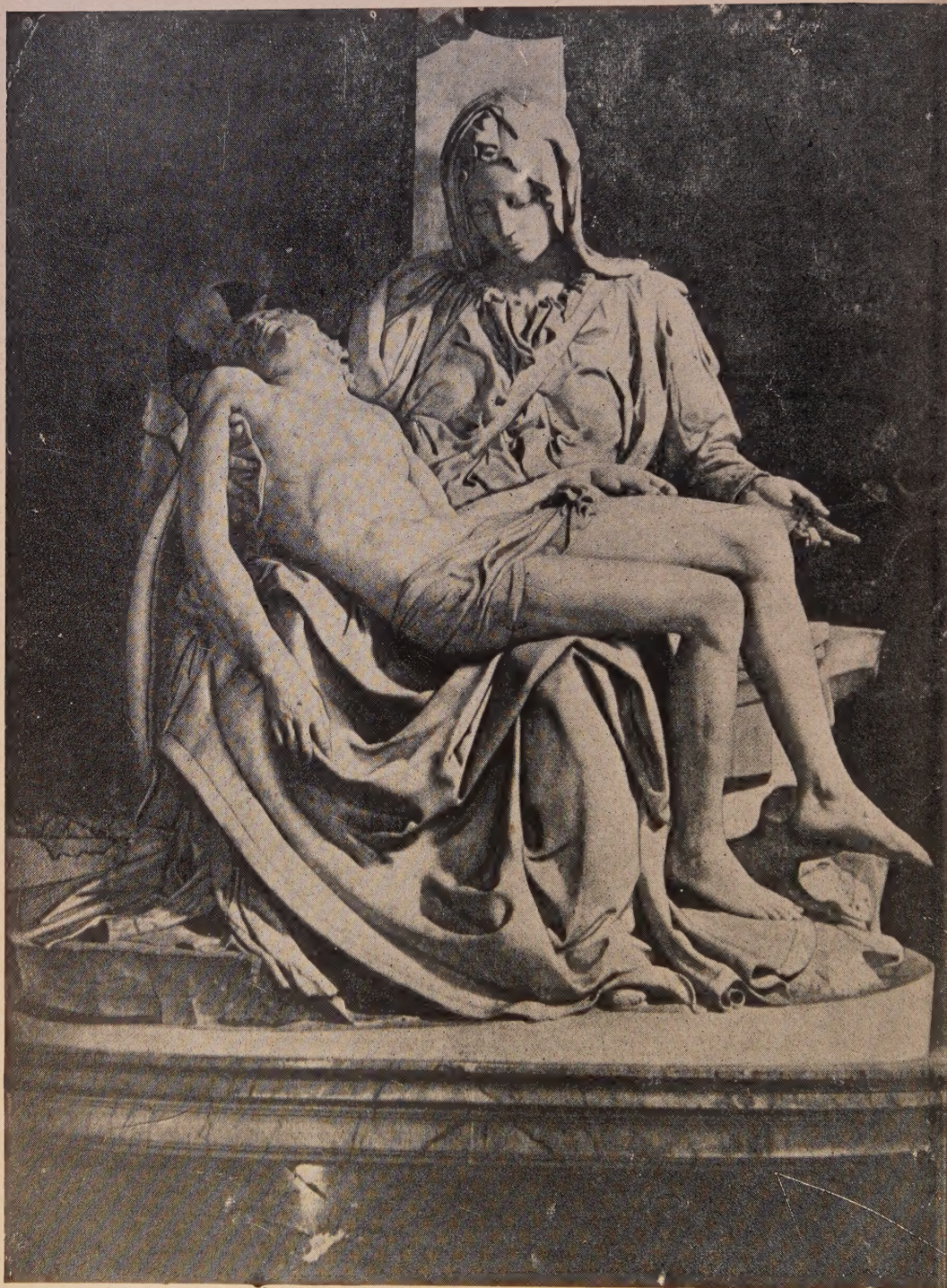


March, 1953

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Pieta

By Michelangelo

The Holy Cross Magazine

Mar.



1953

The Spirit of Fear and the Spirit of Love

BY JAMES MORGAN

God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.—2 Timothy 1:7.

AND yet who is not afraid? I am not ashamed, certainly, to admit that I am afraid. And I rather suspect that most of you are also afraid. Is there any boy or girl, and man or woman so rash, so foolhardy as to proclaim that there is no fear in his heart, no secret dread over something or other, no thoughts which when they present themselves to the mind, do not promptly receive short shrift and speedy transfer back to the subconscious from whence they sprang?

Surely no honest and thinking person could there be who would not admit to being afraid of something. This fear does not only mean fear of what has happened in the past, fear for the past mistakes and blunders and short-comings with which each life is cluttered. Most of us know that when we are paying the price for those unfortunate

occurrences, there is little, if anything, that can be done about them. The fear to which mention was made is the fear of the future, fear of the things to come for which we can make little, if any, adequate preparation. The fear of the future is what robs us of our sleep and torments our waking hours.

Why is this so? Why do most of us find ourselves in that picture just presented? Surely God is not at fault. The Scripture tells us that God "hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

There is an interesting feature about mankind which sometimes is almost obscured to the point of being completely forgotten. It is this. Mankind is different from the animals, because he is destined, by his Maker, to share the eternal joy and happiness of heaven. Put in another way, mankind is different from the animals, because he is both in heaven and on earth, because he stands

with his feet in the mire and clay of the earth, while his head reaches through the clouds into the courts of God Himself.

Just as there are two realms in which man roams, so there are two lives which man lives. One life is the almost animal life of eating and drinking and of the senses. The other life is the life of the spirit, the life of the soul, where these senses recede into their proper, but often forgotten, rightful place in a man's outlook. It is here that the conflict arises, where the tension assumes often so fearful a proportion that a man does not know whither to turn for relief.

In our adult lives, it is sometimes difficult to realise clearly these tensions. But let us look at the life of a baby. No one there is who does not love a baby, whose heart does not warm at a baby's smile or chuckle. Yet those who are looking realistically at babyhood know that this baby is not all smiles, not always good. He knows that the baby can also be naughty, can cry in a tantrum when his way is not followed, can upset the entire household unless what he wants is done. The baby shows clearly for all to see, for he has not yet learned to mask his feeling and emotion, what are the tensions of the two lives with which a man is set to live while on earth.

The Scripture tells us that God did not mean for mankind to exist thus. God meant mankind to live through the power of love and of a sound mind. Something has therefore gone wrong, some connection between what God planned and what man has done, has been misplaced, somewhere mankind

has become lost and is wandering through a jungle without clear knowledge of the way in which to go.

Clearly the earthly life has potentialities to overwhelm the heavenly life. Clearly there are many among us who have thus succumbed to an almost crushing force. Examples are all about us of those who have made for themselves less demanding gods than our God, who have tried to blot out of their memories all fears and dread of both the past and the future, whose single goal is to seize the present. This is nothing new. In one way, it is the tragic outlook of a century which has seen two world wars and a great depression. In another way, it is the triumph of the earthly life over the heavenly.

However much you may not like this present situation, there is nothing discouraging about it. It is the cause of the uneasiness which covers a so-far safe America. It is the cause why we hear more and more the opinion expressed that perhaps there is something in religion after all, that perhaps man's physical achievements have outrun man's spiritual victories.

What then does God offer man in return for his fear? God offers love, and power and a sound mind. Our Lord says, "Perfect love casteth out fear." In those few words, lies a great secret. It is love which will make the way clear to entering further and completely into the other life, the heavenly life which has been so forgotten.

Words these days have suffered a harsh fate. They have changed their meaning within our very lifetime. One such word is love. When that word is used in a Christian pulpit, it has about it the overtones of sacrifice, of loss of self, of realizing the plight of the lonely, the hungry, the cold, the down-trodden. It is hard, a strong word, a word for the meaning of which men have always been ready to suffer and die. It is this word which offers the opposite of fear.

Fear is a selfish word. A word it is which almost always shows some too great regard for self, for the things which one may hold dear, or for the position or the prestige or the power of self. It is a word which

BOLAHUN NEEDS

1. Laboratory hospital technician at once.
2. Volunteer priest, to take the place of Fr. Krone.
3. Volunteer woman teacher, preferably for high school grades.
4. Volunteer doctor, to succeed Dr. Beasley, whose term of service expires September, 1953.



FLAGELLATION
 By Fra Angelico

the other pole of love. The earthly life is a life of fear. It is a life where the law of the jungle rules in all its primitive fury. It is a life of selfishness where fear is all that there is of the passions of which life's texture is made.

In all this, God never left man to go alone. There were always guide-posts along the way by which man could direct his life, out of the earthly into the heavenly. Isaiah, Jeremiah, Amos, Plato and Aristotle hold their witness to guide a man in the right way. But for a great many, this is still too obscure. They could not, or would not, for one reason or another, follow that marked route. God finally came to earth Himself.

He was born and lived and suffered and died and rose from the tomb to show what the heavenly life is like, to show what mankind was missing by following only the earthly life of fear.

Jesus Christ stands eternally over against the life of every person living. His lengthening shadow overcasts all our lives whether we want it or not, and in His life, He shows what love is meant to mean. It is as though we were all like the medieval peasant who could not read his book but who found his knowledge in contemplation of the stained glass in the incomparable Cathedrals of Chartres and Canterbury. Jesus is for us the stained glass, wherein any who will look will

see the story of the way in which fear, the earthly life, is finally conquered in one Life, and can through His power, be conquered in all lives. No longer are there only books to be looked at, no longer only words to be listened to. Now there is a picture, worth ten thousands of words, wherein there glows all the heavenly life, the life of love and service.

This being true, who is there who would not seek to obtain this heavenly life of love in exchange for his earthly life of fear? Of course, there is no one. And, in some ways, it is easy to get the life of love, to redeem the life of fear, to shed, like a snake its old skin, the old life for the new. It is easy indeed, but it is also hard.

It is easy because there is the perfect example of Jesus to follow. It is hard because, as Evelyn Underhill says in one of her writings, we want to offer God ourselves when we think that we are ready for Him. There will be just a few more committee meetings, just a few further conferences, and then all will be His. After all, every one of the meetings and conferences are for His Kingdom. He will surely accept them. Whether He will accept or reject them is not for us to say. We do know, however, that somewhere in the Scriptures there are words about God wanting the broken and contrite heart rather than anything else, not the heart and mind and intellect when we think that they are ready, but when He thinks that they are ready. And that is why it is hard to make the exchange between the two lives.

But if we fear enough, and there are a great many reasons why we do fear, we

shall be able to make the difficult exchange from fear to love, and accept the change which will occur in our lives too, for the knowledge of the greater reward which shall be ours. Archbishop Temple used to say that Christianity is the most materialistic of all religions. And truly it is. The exchange of one life for the other is exchange from a low value to one infinitely higher, and is done all for our good, all for our greater advancement. It is a question of accepting a reward which is offered.

Blind obedience (or faith) does not mean one does not think, but that one weighs all difficulties and dangers, and yet goes on leaving all to God.

—Mother Janet Stuart

How does one go about accepting the reward? He does it by accepting Christ as His Saviour. A more sophisticated age snickered at the 19th century revivalists who urged the crowd 'to hit the saw-dust trail' to the penitents' bench, down-front. But wise men always have known that only in penitence—a deep-down, mature sorrow for sins, only in glad acceptance of God as He is without any provisos at all, only in meek and lowly patterning of the life, with which we are entrusted for a time, upon the life of the Master, is there any freedom from fear and dread of the past and of the future. It is in taking Jesus into the heart and soul and mind, so that with Saint Paul, it may be said, 'I live, yet not I; but Christ liveth in me,' that the earthly life of fear is gloriously redeemed into the other life which man was meant to lead, the life of heaven, the life of love, the life of perfect consummation.

Hard, you say? Not at all! It is the life for which you were created in the first place. To accept the heavenly life is merely to step into the sphere in which we are meant to move. And countless millions in every country under the sun, and of every age, rise up and add their witness that it is so. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."



The Canonical Hours In Classical Anglicanism

BY H. BOONE PORTER, JR.

I

It comes as a surprise to many, that during the golden age of the Book of Common Prayer, the use of the older Canonical Hours remained an important expression of Anglican piety. Post-reformation Anglican office-books have in some cases been legally authorized, and in some cases they have permanently contributed to the Prayer Book which we use today. The harmonious development of the two types of offices is a matter of no small practical interest.

Behind the Anglican Book of Hours stands the old Primer. This, either in Latin or in English, had been the prayer book of the educated mediaeval layman. It contained principally the "Little Office" of Our Lady, a simple set of offices paralleling the original Divine Office. It was said by the clergy in addition to the latter, but for the laity it entirely superseded it. The Primer also contained the Kalendar, Catechetical material—exposition of the Decalogue, etc.,—Litany, Penitential Psalms, Office of the Dead, and various other devotions, many of them similar to the sections at the conclusion of the Monastic Diurnal.

During the reign of Henry VIII, a new type of Primer was published. The use of printing made these editions cheap enough for a wide new public. Their Anglican character appeared in the ruthless elimination of mediaeval accretions, coupled with a zealous desire to help the laity know and love the traditional liturgical forms. The final Henrician Primer appeared in 1545. The offices were considerably shortened, presumably to facilitate wide popular use. Without destroying the emphasis on Our Lady and the Incarnation, a broader range of themes was also introduced into the Little Office. It was now beginning to acquire more of the



THE FLOWER OF JESSE'S ROD
From Title Page of Day's
CHRISTIAN PRAYERS
1537

meaning of the Divine Office in the narrower sense.

With slight alteration, this primer was republished under Edward. These editions were among immediated stepping stones to the Prayer Book, which is influenced by the Little Office at several points. By providing a simple, vernacular Divine Office for both clerical and lay use, the Prayer Book in a sense fulfilled the goal of the Primer. It was accordingly supposed that the Little Office would immediately become unnecessary. The distinctively Edwardian Primer of 1553 contained no Canonical Hours.

Bloody Mary, however, was already heir

to the throne. Interestingly enough, instead of reviving the typical Mediaeval Primer, she authorized a version based on the Reformed Catholic editions of her father's reign. Then when Elizabeth re-established the Second Prayer Book, instead of reviving the 1553 Primer, based on it, she too turned back to a Henrician model. Later on, indeed, the 1553 book reappeared, but its use never led to any legal abolition of the Book of Hours.

From the reign of Henry VIII to the accession of Elizabeth, England had gone through a ghastly reformation and counter-reformation. Yet the Little Office continued in use throughout all these turmoils. It had changes, it is true, but they are the gradual alterations of an enlightened Catholic reform. Such were the prayers Englishmen were saying:

In 1559, the Elizabethan Prayer Book appeared. The same year saw the first Elizabethan Primer, a slightly revised version of that of 1545. This is the most important fact we shall consider. The very year that the Prayer Book was permanently adopted, the continued use of the Canonical Hours was formally sanctioned. The one was for obligatory use in all parish churches and cathedrals. The other was for the voluntary use of those individuals or groups who might wish more frequent intervals of prayer. The church provided for both.

Let us examine this basic Anglican version of the Canonical Hours, bearing in mind that it is almost identical with the edition of 1545. Its editor is unknown. Matins has opening versicles, *Venite*, and the hymn *Iam Lucis* (American Hymnal No. 159; Monastic Diurnal, p. 2). The psalms, 8, 19, and 24, are as in the mediaeval Lady Office. The foregoing features will remain the same in all the official Anglican editions. The old nonscriptural lessons are replaced by scriptural ones, but they are just as much Marian. The first from Isaiah XI, refers to the Root of Jesse; the second and third recount the Annunciation. The *Te Deum* concludes Matins. Lauds has versicles, *Benedicite*, Psalm 148, hymn, chapter, *Benedictus*, and a number of memorials.

The Little hours are extremely brief. Each has versicles, hymn, short psalm, and them (=antiphon) of two Beatitudes, and a collect addressed to Our Lord based on the anthem. Thus the different aspects of Christian perfection, as well as the stages of the Passion, enter the theme of the successive Hours. This emphasis on Christian perfection recurs widely in later Anglican observance of the Hours.

Vespers has three psalms; Compline two. The latter's hymn is a variant of *Te Lucis* (Hymnal No. 164; Diurnal, p. 151). Both offices have the usual canticles and a complete scheme of antiphons, chapters, etc.

We need not be concerned with the rest of the book—it has the customary contents of the Primer. The Dirge (Vespers and Matins of the Dead) is heavily reformed, but has not lost its original sense.



The *Orarium*, a latin primer, appeared in 1560. The Hours are mainly a translation of those in the previous book. Several traditional features are reintroduced, but not always to good advantage.

In 1564, was published the latin *Preces Privatae*—"assembled" so the latin runs "to release the studious." A better description should not be given of this fascinating book. The offices are plainly derived from the two preceding primers. There are now but four Hours: Matins and Lauds, Vespers and Compline (misprinted "Lands!") Each pair follows the pattern of the Prayer Book Service, with an Old Testament lesson in the first office, and a New Testament lesson, Creed, and prayers in the second. Hymns, psalms, antiphons, etc., are interpolated at the proper points. The Litany is provided for midday. A considerable amount of the material formerly in the Little Hours, however, has been worked into the morning and evening offices. All the Beatitude antiphons, for instance, are distributed through the morning services. Prayers to be said before the office consist of Opening Sentences, General Confession, and Absolution in precatory form. The offices are all arranged with admirable smoothness.

Other parts of the book are equally ingenious. Whereas the *Orarium* had omitted the Dirge, this resourceful editor supplies "Pious Meditations on the Frailty of Life. . . ." This proves to be a reformed Office of the Dead partly based on the Prayer Book Burial Office. Traditional Marian material appears in a set of Votive prayers for the Nativity; the Latin of Christmas collect is surprising: ". . . de pura et immaculata Virgine. . . ."

In spite of the liturgical gymnastics it performs, the book is well arranged and readily usable. It is admirably designed to accustom the users of the older primers to the pattern of the Prayer Book. At the same time, it inculcates a new awareness of the traditional character of the latter. The success of the *Preces Privatae* was marked by two reprintings during the next decade.

Its compiler was the ablest liturgist of the Elizabethan Church; we can only re-

gret that he is anonymous. He was the first to demonstrate to the Church that Cranmer has by no means exhausted the possibilities of Anglican liturgical creativity. It was from him that the spark was to pass to Cosin in the next century.

Elizabeth published no further versions of the Canonical Hours. By the latter part of the century, Englishmen generally had learned to express their piety through the Prayer Book. It was undoubtedly a primary function of the Anglican versions of the Hours to aid people to make this transition *without loss of spiritual continuity*. It is noteworthy that subsequently High Churchmen have been the most conspicuous champions of the Prayer Book Daily Office.

Divinity students may still have been using the *Preces Privatae*. The popular place of the old primer, however, was now taken by the Edwardian type. More Catholic in tone was John Day's *Christian Prayers*, often called *Queen Elizabeth's Prayer Book*. Although arranged like a primer, and profusely illustrated with traditional scenes (the life of Our Lady, the Passion, the Dance of Death, etc.) and containing much pre-reformation material, it has no offices. It was reprinted several times in the late sixteenth and early seventeenth century.

It would seem that the end had arrived for Canonical Hours. Yet without knowing it, the Elizabethan Church had laid a firm foundation for future development. First of all, the legality of these offices was clearly established. Secondly, valuable experiments had been made in imparting to the Canonical Hours the stately tone of the Prayer Book. Thirdly, the Little Office was now enriched with the full range of the themes of the Divine Office.

It would remain to the seventeenth century to exploit the possibilities of further development. The Catholic piety channeled into the Prayer Book would flood out anew into the broad courses of its ancient flow. The Prayer Book itself, which owed so much to the Little Office in its origin, would again find the office-book a valuable source for improvements and enrichments in 1662.

A Venture of Faith

SEVERAL years ago, the Sisters of St. Helena realized that if their numbers continued to increase the Order would soon outgrow the present Mother House at Helmetta, New Jersey. Last year an extra room was made by dividing one into two with a curtain, then one of the three guest cells had to be used for a Sister. Soon another guest cell will have to be used, and then—what?

We have looked at houses from Poughkeepsie to Philadelphia, hoping to find a large one that would be suitable for a Convent. There was one enormous place with marble halls and ornate stairways, another which had stood empty for twenty years and was falling to pieces, others which were too inaccessible, or too small, or too expensive. We seemed to have exhausted the possibilities.

Then, last autumn, we found a place near Newburgh, New York, which seemed almost ideally suited to our needs. It is built of brick, in a simple Georgian design, low and rambling. The main house is large enough for the Sisters, with room for many more, and in addition there are a cottage for guests and an apartment over the garage for the caretaker and his wife. Eventually, we will need a separate chapel, but there is a large living room which will serve at present; it is both longer and wider than the chapel at Helmetta. There is ample room for building, as there are forty-five acres of grounds.

At first, we thought we could never afford to buy such a place, and tried to put it out of our minds. But the rector of one of the local parishes kept encouraging us, and finally went with the real estate agent to consult the owner about the price. He made us such a generous offer that, by scraping together all our funds, we are able to buy it for cash, mortgage free, and hope to move into it during the summer.

The exact date of moving is uncertain, because, having used all our money in the purchase of the house, we have nothing left for the few structural changes which must

Devoutly Kneeling

BY ANNE TROTT TALMADGE

II

WHO ART IN HEAVEN

No question here. A simple statement made

Accepting what is true. A truth of bright

And shining certainty forever laid
Across the hearts of men. And though there might

Be chaos and deep wells of loneliness
When man is lost in darkness and despair,

The fact remains to comfort him and bless

That Heaven is, and God Himself is there.

The future sheds its radiance on the past

For God has promised we will be forgiven

And, fully penitent, be free at last.

And God has planned a place for us in Heaven

Where we will, one day, whole, cleansed by His grace,

Dare lift our eyes to see Him face to face.

be made to make it suitable for a convent, or for the purchase of such necessary equipment as a stove, refrigerator, a power mower to cut grass in summer and plow snow in winter, a station wagon to take us to the parish church on Sundays, and furniture for the guest house. Besides all this, many of the rooms need painting, and there will be expenses connected with moving. Many friends have sent contributions to help us already, and we are keeping a "Book of Remembrance" in which are entered all of their names. Where the rest of the money is to come from we do not know, but we trust that many more friends will want to share in the venture of faith with us, and that their loving gifts and prayers will establish this house so that our Order may grow, to the glory of God and the service of His Church.

The Beatitudes

BY BONNELL SPENCER, O.H.C.

III. HUMILITY

Matt: 5:5. Blessed are the meek: for they shall inherit the earth.

THIS Beatitude presents several problems. The first is the word "meek," which in modern English has unfortunate connotations. It suggests a spineless, jelly-fish personality, a sort of Casper Milquetoast. He is not only the kind of man who never stands up for his rights. Most of us are all too eager to demand our rights. Somewhat less of that would certainly be a virtue. Meekness, however, suggests at best an inability to stand up for anything. At worst it brings to mind a whiney, complaining person who is always trying to trade on weakness for sympathy.

Humble is perhaps a better word, yet even that is spoiled by overtones of Uriah Heep's fawning assertion that he is so 'umble. The truth of the matter is that there is no word in English to express the idea of this Beatitude which does not have unpleasant connotations. This in itself is significant. We have so long glorified pride, self-reliance and self-assertion, that we cannot speak of humility without the note of contempt creeping into our voice. It shows how urgently we need to take this Beatitude to heart.

To get an exact idea of what our Lord had in mind, we must once again trace the word back through the Septuagint, the Greek translation of the Old Testament which was in use during the first century. In the Septuagint we find that the Greek word we translate "meek" was used to translate the Hebrew word *anaw*. In this case we get further direct evidence, because the Beatitude is obviously a quotation of Psalm 37:11, "The meek-spirited shall possess the earth." *Anaw* is the Hebrew word which is translated "meek-spirited."

It will be remembered that the Hebrew word which we translate "poor in spirit" in the first Beatitude is *ani*. If we would

understand the distinction in thought between the first and third Beatitudes, we must note the difference in meaning between *ani* and *anaw*. *Ani*, we saw, originally meant "down-trodden." Gradually it came to mean "poor," and then it took on the further significance of those who were poor for spiritual reasons, because they preferred poverty to unfaithfulness to God. Hence *ani* is a secular word which has a derived religious meaning. The poverty is in terms of this world's goods and the humility in relation to human society, although the motivation of the poverty and humility is spiritual.

Anaw, on the other hand, is a religious word from the first. It means resignation and submission to the will of God. This has both its negative and its positive aspect. Negatively, it means accepting God's will for us as it is manifested in the circumstances of our lives, knowing that God is better able than we are to chart our spiritual pilgrimage. Positively, it seems letting God act in and through us to defend our rights and to accomplish the work he wills us to do, rather than asserting ourselves to arrange our lives to our own satisfaction or to do something for God. Because the idea expressed by *anaw* is wholly religious, "humble" is a better word than "meek" to translate it. Meekness is an attitude toward men—closer to the thought of *ani*, the poor in spirit of the first Beatitude. Humility is an attitude of submission to God.

One note, which is lacking in all English words for this attitude, is supplied by the French translation of the Bible. There the opening words of this Beatitude are "Bienheureux sont les débonnaires." *Débonnaire* suggests a light-hearted gaiety which is usually absent from our grim concept of submission to the divine will. Devotion with us is too often a serious and even gloomy business. "It is the will of God," we say in a dismal, if not despairing voice. Such was not our Lord's spirit, who said, "My meat



The Entombment

By Fra Angelico

(Courtesy of the National Gallery of Art Washington, D. C.)

[Kress Collection]

to do the will of him that sent me," and who "for the joy that was set before him endured the cross, despising the shame." Among the saints perhaps Francis of Assisi most completely captured this spirit. As the Ambassador of God, he moved gaily through a life of incredible sacrifice and increasing suffering, light-heartedly singing praise of his creation, until in a final burst of song he welcomed Sister Death. But all the saints have shared this spirit to some extent; indeed the presence of holy joy is one of the necessary indications of sanctity.

Another problem connected with this Beatitude is whether it should be the second or the third. The majority of Greek manuscripts put it where we have it, in third place. A few, however, put it second, and St. Jerome in his Latin translation of the Bible, known as the Vulgate and still today the official Bible of the Roman Church, followed them. Roman Catholic scholars have, therefore, to defend this order. Most independent scholars, on the other hand, believe that the order found in the majority of Greek manuscripts is more likely to be original. They argue that it is easy to explain why a copyist might have shifted this Beatitude from third to second place. Its promise, "they shall inherit the earth," forms so neat a contrast with "theirs is the kingdom of heaven," that it is quite natural some one should have thought they belonged side by side, and shifted this Beatitude accordingly. But it is hard to see why, if our Lord himself had coupled them, they should ever have been separated.

Be that as it may, there can be no doubt that, as far as the continuity of thought in the Beatitudes is concerned, the blessedness of humility, should follow the blessedness of penitence. The first Beatitude declares the necessity for dependence on God. To turn to God we must recognize our need for him. As long as we trust in material things, or in our own talents or devices, we do not fully trust in God. We must realize that all we have and all we are come from him. We cannot for an instant stand on our own feet. Furthermore, we need redemption from our sins, from the selfishness which has

cut us off from God. When we have faced these truths honestly, we are ready to sacrifice not only our possessions but our selves—we become poor in spirit, depending solely on God. This is our initial turning to him, our conversion, the first step in the Christian life.

From this naturally follows penitence, sorrow for the sins that have so long delayed our turning to God, for their consequences in our souls that make us so unresponsive to his love, for the selfishness that still remains in us and keeps our conversion from being whole-hearted and complete. Yes, and we mourn for the sins of the whole world, that keep so many souls from finding God. This is the second step—"blessed are they that mourn."

Then arises a new danger. We have turned to God in penitence. We find his loving forgiveness waiting to welcome us. We enter with joy into a new intimacy with him. We feel renovated and restored. At once we are assailed by a far more dangerous temptation. We are right with God. We have his support. We are tempted to take up our lives again in our own strength, deluding ourselves into calling it his grace. We set forth confidently to carry out our own plans, assuring ourselves that they have his indorsement—for have we not become his? We have been converted. We are strong in the Lord. We can do no wrong.

The temptation to spiritual pride is the chasm that opens at the feet of the converted and penitent soul. We are in grave danger if we think that by turning to God we have completed our spiritual journey. One of the great insights of the Alcoholics Anonymous is that a person who suffers from that disease, even if he has not touched a drink for forty years, must never say, "I was an alcoholic." He must always say, "I am an alcoholic." Similarly no sinner should ever say, "I have been converted, I was saved on such and such a date." He can only say, "God be merciful to me a sinner."

Continued recognition that we are sinners, even when we are forgiven sinners, however, is only half of the humility we must have if we are safely to progress

from conversion and penitence on into the ways of the spiritual life. We must also bear in mind the truth expressed in the collect for the First Sunday After Trinity, "through the weakness of our mortal nature, we can do no good thing without" God. We do not have the power in and of ourselves to do a good act. We must get the power to do good from God, who alone is good and the only source of good. This is what our Lord had in mind when he rebuked the rich young man for calling him, "Good Master." "Why callest thou me good? there is none good but one, that is, God." This does not mean that our Lord was not good. He is simply pointing out that his goodness as man does not reside in his human nature, but is derived from his union with God. So it must be with us. When we are reunited with God through penitence and forgiveness, our soul must still wait humbly upon God for him to give us the grace "to will and to do of his good pleasure."

The thought of this Beatitude is most fully developed in the *Spiritual Exercises* of St. Ignatius Loyola. That great technique for making a month's Retreat first leads the soul to make a deep and searching act of penitence. This is followed by a series of meditations in which the soul is inspired to choose and determine on a whole-hearted service of Christ. The cost of such service is considered in meditations on our Lord's Passion. They are followed by an assurance of the possibility and joy of such service, given through meditations on his Resurrection. The *Exercises* end with a "Contemplation for Obtaining Love," which uses this prayer: "Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, all I have and possess. Thou hast given all this to me: to thee, O Lord, I restore it: all is thine, dispose of it entirely according to thy will. Give me thy love and thy grace, for this is enough for me."

Two passages deserve special note. The first is "Take and receive all my liberty, etc." This is a direct translation from the original Spanish. The deep insight expressed by the use of the two verbs is obscured by some translations of this prayer into English,

which use only one, "accept." To ask God to accept us implies that we have the power to give ourselves to him. St. Ignatius knew that we do not, in fact, have that power. God must take us himself, but, since it is our desire that he receive us as if we had freely given ourselves, St. Ignatius says, "Take and receive."

The second noteworthy phrase is, "dispose of it entirely according to thy will." We do not think we can do anything for God. We do not plan our own lives and then ask his approval. We put ourselves utterly into his hands to be used as he sees fit. We do not ask to be employed in great matters. We just ask to be disposed of—used in any way he wills, for any work however lowly or humdrum, or if it be to his glory to be thrown away in apparent failure as fast as achievement in this world goes. Here he disposes of me. When we can use this prayer wholeheartedly and joyfully, we shall have caught something of the spirit of this Beatitude. We shall then begin to grow in grace and shall discover that, "Blessed are the meek."

"For thy shall inherit the earth." This promise also raises a problem. We have noted that many modern scholars think that each promise is simply a variant of the first, "theirs is the kingdom of heaven." This promise would seem to be an exception. Some scholars bring it into line by pointing out that in the Bible "the earth" often means the Holy Land, Palestine, and that one phase of the Jewish hope was that when the Messiah came, the righteous Jew would reign with him for a while in the Holy Land cleansed of its enemies. This, however, is associated with that form of the Jewish hope which our Lord always rejected. It is hard to believe that he used it here to express the blessedness of the humble.

This promise can be brought into line with the first in another way, if we remember that our Lord taught that the kingdom of heaven was present on earth and available to man in and through him. He came to establish the kingdom. He presented the kingdom to men. They had to choose, either to enter it, or to reject it. That was the

sis created by his public ministry, which resulted in his death at the hands of those who rejected him. But those who left all to follow him, those who put themselves utterly in his hands, those who learned of him who was meek and lowly in heart, they found in him the kingdom of heaven on earth. Here and now they experienced its power and its joy.

They found the treasure hid in the earth, and went and sold all that they had and bought it. They inherited the greatest treasure earth has to offer, indeed, the only abiding treasure available. Even human history has reluctantly admitted this. The names of the most obscure of the Apostles are well-known today, when their contemporaries, who thought they possessed the earth and who were only possessed by it, are forgotten. So it has been with the saints of every age. It is St. Paul, St. Athanasius, St. Augustine, St. Francis of Assisi, St. Thomas

Aquinas, who emerge in history as the dominant figures of their time. When the dust of the contemporary struggle has settled, and the flow of centuries has washed away the debris, it becomes clear for all to see that the meek inherited the earth.

So can we. Through the Church the kingdom of heaven is open to us. If we turn from all the vain riches of earth to depend utterly on God, if penitently and humbly we surrender our minds, our hearts and our wills to Christ in his Body, the Church, we are found by him and we find in him all power and glory here and in the life to come. We become "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." That, in the last analysis, is the only eternal value we can inherit in this world.

"Blessed are the meek: for they shall inherit the earth."



Holy Order

BY THORNTON HUDSON

ORDER is something that most housewives know something about, either in the breach or in the observance. Most of us at some time have said, "I just can't do another thing until I get this house straight." Unconsciously we are voicing a *real* truth; not only a secular truth (if such a distinction can be made), but a religious truth. Order is essential in God's world, and it is our response to the order that God has given us in an orderly world that is able to "make our ordered lives confess the beauty of His peace."

Let us start where all things start: "In the beginning, God [God created all things.] God didn't create man first, and leave him suspended in space. There is a reasonable order of things in the symbolic story told us in Genesis: a wonderful picture of order and system—a right order, a system, ordained and sustained in Holy Order, a varied and wonderful creation, complex and glorious, but with an order that enables us to depend upon it.

We go to sleep in full assurance that when we awake, it will be day. The seasons follow one another in ordered sequence, and we can plant and reap and make a crop. The oak tree produces acorns, and these in turn produce oak trees. We do not expect to gather figs from thistles. We live in a world which is so arranged that if man complies with God's order, there is a reasonable assurance of daily bread and life.

There is nothing capricious about God. The God of the Hebrews was a righteous God, a God of law and order. Our Lord Jesus Christ declared that He came, not to destroy that conception of law and prophets, but to fulfill the law.

That *we* can and do *only* with Him and in Him. That is why Christianity is always, paradoxically, both harder and easier than any other religion.

If one remembers his mythology, he remembers how the gods of the Greeks and Romans changed their minds. They made laws for men that they, themselves, broke. The world of the ancients was peopled with half-gods, with freaks: satyrs, centaurs, mermaids.

The righteous God, the one God, made order and law for His Creation.

The catch comes in man's abuse of free will. God's creation is good. "He saw every thing, and it was *very* good." Man by disobedience to holy order and God's law has, as we read in Genesis, made his own chaos. St. Paul says, "The whole creation groaneth and travaileth together."

We are living in chaotic times. Men's hearts are failing them for fear. Somewhere and at sometime we all reach a point of points where we are confused and upset. We have never learned the small daily lessons of holy order. We have lost touch with God, in the upset condition of our house of the soul.

The Christian religion has a fundamental and primary reason: Union with God. Our Lord said, "The Father and I are One." The last words before we go to the Communion rail are these: "that we may ever more dwell in Him, and He in us."

This union with God, the Holy One Who is the God of order and love, can come only through loving obedience and a real desire and will to attain to holiness. Now we come to the real heart of the matter.

Do we want holiness "without which no man can see God," or do we want our own wills and our own ways, and in the end chaos?

The Church has always had order. Many people who come into the Episcopal Church as adults come because things are done "decently and in order" in a reverent and developed liturgy, God-centered and beautiful because offered to the god of all beauty. The

Church has a Church year, ordered and developed around the essential dogmas of Christianity, so that our spiritual development will not become lopsided if we think upon study and pray about the themes meet right for the season.

The Church has an orderly statement of belief. The Creeds—really one Creed—are an expansion of the same. The Creed places the fundamentals of our religion in an orderly sequence, an anchor for our vacillating heads and wills that would otherwise be blown about by every wind of doctrine."

The Church has an orderly tradition: the first seven great councils of the Church's interpretation of the Scriptures as the undivided Church taught them, not as any one of the other of millions of half-baked little individuals choose to interpret them. And the Church goes to the Bible, as we have it, to teach us the law and the prophets and the Law of Love.

The Church bids us examine our souls and our lives, to make an effort to cleanse, to bring order out of chaos. It is good to say, "I thank God I am not as other men." St. John tells us, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." So, let us take down the barriers, let in the light of Christ, and drag out the sins that so easily beset us.

Women's sins (that is, Church women's sins) are not generally picturesque and colorful sins. They so often are nasty little easy grey ones. A little sloth in the morning; then we dawdle over the paper rather than say our morning prayers; a bit of in-do over the canasta table that cuts someone to the heart; a bit of self-righteousness and pride, as we remark to our husband at dinner "Mrs. So-and-so's house is simply lovely!" Or it might be that we are the Mrs. So-and-so, who lets her house become dirty, and feeds her husband sorry food because she has not care enough about God or neighbor to bring order out of her own small house.

So, look at your sins. God has already forgiven them, you know. If you are in the habit of making confessions to a priest of the

Church, do so; otherwise get down on your knees in Church and offer your sins to God in repentance.

As a personal discipline, try, if you do not already have one, to use a rule of life, a holy order in your relation with God, and then keep on using it, or a more complete one, for the rest of your life. Render unto God the things that are God's.

It is too bad that prejudice against the Roman Church has led so many people in the Anglican Communion to abandon things that are their birthright. The Roman Church uses the Creed and the Lord's Prayer. Are they any the less necessary because of that?

The virtue, or force of creatures, lies in their love, for your virtue is as great as your love and no greater.

—Francisco de Osuna

The prayer book is the norm for that branch of the Catholic Church to which we belong, and to which we owe obedience. It requires fasting and abstinence. It is not "too Roman" to fast and use abstinence: it is disobedient and prideful not to, to think that we know better than the Church that nurtures us.

Let us try to put our house in order. The holy order of God's house demands of us certain things at certain times—fast days and feast days as the Church has appointed in a well-balanced whole.

I would like to suggest again, that those of you who have never laid down a rule of life, try to formulate one and use it, and keep it up, for life, changing and amending it as the Holy Spirit directs. Such a rule should include at least these things: daily morning and evening prayers, grace before meals, reading and meditation, using the Bible or books about the Faith, attendance at Church *every* Sunday (your bounden duty), weekly Holy Communion (if possible,) observance of the Church's feasts and fasts, and almsgiving.

Five Minute Sermon

BY HERBERT HAWKINS, O.H.C.

"Almighty God, who seest that we have no power of ourselves to help ourselves."

—Collect for the Second Sunday in Lent.

"O God, forasmuch as without thee, we are not able to please thee."—Collect for nineteenth Sunday after Trinity.

IN these words there is expressed one of the sublime truths concerning our relationship to Almighty God reminding us of our complete dependence upon Him. Whether we are aware of that truth, whether we are trying to believe it or not, or even if we should deny the very existence of God, the fact remains that we are completely dependent upon Him, for He is the creator of heaven and earth and of all things visible and invisible. Yet man is free. Many may choose to do that which is right in the sight of God as he strives to bring every activity of his being into conformity with the will of God; or, on the other hand, he may ignore the Father's will and seek to thwart that will as he goes about the ordinary activity of his life without giving God any thought.

Some years ago it was pointed out that "man's awareness of God a hundred years ago was keener than the awareness of modern man." During that period man has in practice become accustomed to the idea that he is his own god, and that by instrumentalities of his own making, by political and social and mechanical devices he can work out his own salvation. But we know this to be false for, even at this very moment, men are looking for some leader or leaders who will lead the world out of its present difficulties into a new Land of Promise. But such is impossible.

Man must come to realize that for the fulfilment of his ideas of justice and peace that such can come only with a new acceptance of God. Man must realize that the root cause of his failure is to be found in the departure of the human race from God. Once man comes to understand this, his re-

newal and his salvation have begun, for knowing that he can do nothing that is pleasing to God without Him, he will become vitally concerned with the doing of the Father's will.

Let us be quite clear in our minds that we are entirely dependent upon God. The very air we breathe at this moment is God's gift to man. The sunshine and the rain and the winter snow are all elements needed for the production of food. Man makes things but he cannot create life, and life cannot be sustained without God's free gifts to man. The lips we use in prayer and praise, the lips we use to express our love for those dear to us; these are the same lips that can be used to express hatred and bitterness. These are elementary truths, but they are truths we need to ponder, for if we do so we cannot really pray that God may in all things direct and rule our hearts.

In a world which has so far forgotten God as to put its hope of salvation in terms of might and force it is hard to do this, but we professing Christians must make this simple and yet profound test to discover whether or not thought, words, and deeds can be in any way considered to be pleasing to the God to whom we pray.

It has been said that "the life which Jesus touched the world most profoundly, and which had the greatest influence upon the lives of men had, while on earth, as its sole aim and purpose complete co-operation with the Father's will; an absolute, perfect communion with the mind and the will of God. That life was the life of Jesus Christ. It was a life in which the will of God reigned supreme. It was a life in which nothing was left undone or done in a careless manner. It was a life in which there was no failure. And the same Jesus tells us, Apart from me ye can do nothing. Recognizing then our complete dependence upon God may we not strive for union with Jesus, to have as our sole aim and purpose complete co-operation with the Father's will?

The Making of A Wacolyte

BY SISTER FRANCES, O.S.H.

It is Wednesday in Holy Week. Down in the school chapel a wacolyte is busy assisting the Sister Sacristan to set up an altar of repose. A tablecloth has had to be pinned up in front of the window at the back of the chapel to serve as a dossal. Now we need the table from the faculty lounge and we find to our consternation that it has been accidentally painted bright blue! We remove the 5-branch gilt candlesticks from the school refectory, two small side tables from the tea room, and countless other things from various parts of the building. These, with the Maundy Thursday linens and altar coverings, are put in place, and the wacolyte is surprised and pleased at the result of her efforts. Then the flowers are brought in, and it is lovely.

From this point on, everything in our Holy Week observance depends on the faithfulness of our sacristans. They prepare the chapel for and serve at Tenebrae each night, prepare for and serve at the Maundy Thursday and Good Friday masses and processions, and "put through" the complicated scholastic Praeconium. In all this they must be faithful about coming to rehearsals, generous in doing the inconspicuous job that often goes unrewarded, and above all resourceful and steady when something goes wrong. (The most faithful lighter will fail to produce a spark for the new fire; she has matches handy.) Our sacristan graduates are girls who possess these qualities to a remarkable degree.

How are these qualities achieved? At our next meeting in September, you will see the girls who are interested in joining the altar Guild sitting on the third floor common room floor being assigned each a job in the chapel; dusting the stations, filling the holy water stoup, changing the sanctuary lamp, dusting stalls, etc. With fourteen girls helping, the work is not a burden to any one person, and the chapel and sacristy are kept in fine order. A failure to do a job counts as a "miss," (or "half a miss!") and is



A WACOLYTE

made up by doing something extra, such as straightening out the Mass music or getting down the cobwebs from corners of the chapel—the jobs that are no one's business. The girls themselves often have suggestions for making up their own misses.

Then the would-be members are given a series of eight tests: liturgical colors, the Church year, Ceremonial, (when to genuflect, etc.) chapel linens, sacred vestments, sacred vessels, Church symbols, and lastly, rules for sacristans with three prayers to be said before beginning work in the chapel; she must pass at least one a week. After the student has passed all the tests, she is taken with one of the officers of the Guild and shown how to prepare for Mass and to put things away. Then she is given a regular Mass day for each week. The sacristans usually have breakfast with the



THE PROCESSION

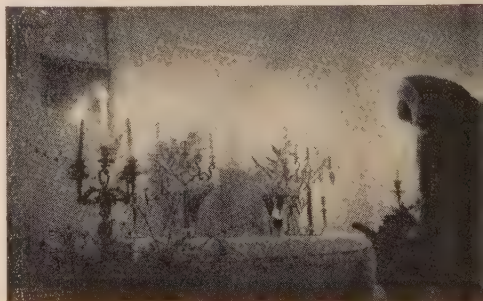
Sisters. They let us know their preferences beforehand so nothing will be wasted. One morning a last minute substitute was overheard saying, "I drank your nasty old cocoa and ate your old egg!"

From the moment the new girls begin to "do Mass" the sacristan has to watch for endless details of behavior and procedure, and remind them at the weekly meetings, often over and over and over again, about all these small details. Notes are made by the secretary of these admonitions.

The girls look forward to the celebration at the convent in Easter week. After working so hard with the Holy Week services, they receive recognition of their efforts in tangible form. They are invited for tea and, all dressed up and in a body, they come to find a huge cake, adorned with spring blossoms. Not a crumb is left. By the time the Sisters come back after their intercessions, they find the guests departed and everything washed and put away. Sometimes we

have to guess *where* they have been away.!

The members of the Guild help us out other ways. They provide the crucifers, thurifers, and boat-bearers for our three Rogation processions when we bless the garden at the school and at the convent. Here their adaptability is really tested when wind blows out the charcoal and rain threatens to change our plans. Occasionally we have special services which they have to arrange



THE WATCH

eral years ago at the end of Conference Week, they had to arrange for a Candlemas procession on the Eve of the Purification and a High Mass the next morning at the improvised altar in the gym. They needed imagination and foresight in this new situation, and they did not fail to produce both.

Two of the girls in the Senior Altar Guild serve as sponsors for our two younger girls, intermediate and junior, which prepare for and assist at Benediction each Sunday and major feast day. In doing this work sponsors have to be able to assume complete responsibility for the charge given them. They need patience, perseverance and selfishness. It's hard work.

The climax of the year's services comes in the extinguishing of the Paschal Candle on Ascension Day. At the beginning of the chapel one of the wacolytes goes up to the sanctuary and at the words, "He was parted

from them," puts out the candle. This privilege is reserved for the girl who has been the first to pass the tests that year.

There are times when the work is exciting and interesting as in Holy Week, but the great contribution of the Guild is that through the years it has passed on a wonderful tradition. No matter what the distraction or pressure from outside, the chapel duties are provided for day by day.

Let us go back, then, to a weekly meeting in the third floor common room after Wednesday evening chapel. The secretary is reading the minutes of the last meeting: "The meeting was called to order, minutes read and attendance checked. Sister said to take the cruets in both hands holding each with a thumb and forefinger and to genuflect each time you pass in and out of the chapel and who wants to do incense on Sunday?"

Who and What are We Episcopalians

BY EDWARD N. PERKINS

THIS tumultuous age has brought to Christians a realization of the sin and weakness of division and an urge to consolidation of their forces. Organizations seeking ways to action have sprung up, such as the World Council of Churches and, in our country, the National Council of Churches. Thoughts of organic union arise. As "liberal" churchmen in the Episcopal Church made a determined drive to put through a scheme of merger with the Presbyterians, and are at present engaged in developing a project for some sort of contract with the Methodists. There will be more efforts. Our Church will have to make decisions, as it did with respect to the proposed Presbyterian merger. Churchmen should be thinking.

To think intelligently requires understanding of ourselves. Who and what are we Episcopalians?

In our liturgy of Daily Morning Prayer "Daily" see *B. C. P.*, p. 3) and of Daily Evening Prayer (*B. C. P.*, p. 21), we regu-

larly affirm in repeating the Apostles' Creed: "I believe in the Holy Catholic Church," and in repeating the Nicene Creed in the celebration of The Holy Communion we regularly affirm: "I believe one Catholic and Apostolic Church." If we Episcopalians are to understand who and what we are, evidently we must understand what is that Church which we believe in and believe, which is One, Holy, Catholic, and Apostolic; and where and how our Episcopal Church fits into it.

In the Roman Mass it is said that Abraham is our patriarch. The Holy Catholic Church has a continuity reaching back to the calling of Abraham. The Israelitish Church was to be God's instrument of reconciliation of man to Him. It came to be ridden by a selfish, materialistic hierarchy, and developed an exclusiveness protected by a legalized ritual of daily life enforced by sanctions, which made it impossible for non-Jewish people. And so it was failing and to gather up and supersede it there came in

Jesus Christ a new covenant of God with man. The Church, One, Holy, Catholic, and Apostolic, the new Israel, was established with a new covenant by our divine Lord to be His undying instrument of continuous work of salvation in the world. The Church of Christ is His Mystical Body, His sacramental instrument, for God is in His Church. Men are inducted in Holy Baptism and become members of Christ (*B. C. P.*, p. 283). Through sinful schisms it has come to be a broken body.

Beginning in the earliest times, Holy Church was implemented for her work. She had her episcopal government. The authority confided by our Lord to His Apostles was perpetuated through delegation in endless succession down through the line of bishops, the successors of the Apostles, and under them the priests and the deacons, the three Holy Orders. She had her sacraments for the mediation of divine Grace to sinful man, chief among them being Holy Baptism and Holy Communion. She had her liturgies, first of all her Eucharistic liturgy of the Mass or Holy Communion, and then the Divine Office of daily praise and thanksgiving exemplified in our Episcopal Church by our offices of Daily Morning Prayer and Daily Evening Prayer. She had her theology or thought-out system of faith, summarized for our learning and guidance in her creeds. It is such a Church that we affirm, as often as we recite the creeds, that we believe in and believe.

In the beginning this Church was one in polity and in free communion of all members as well as in spirit. Early minor schisms seemed scarcely to impair that external as well as spiritual oneness. In the year 1054 came the great schism which divided Holy Church between East and West, Constantinople and Rome. Both in the case of earlier minor schisms and in the case of the great East-West schism, every separated body retained, and they still retain intact, the regular implements of the Catholic Church: The three-fold Apostolic ministry, the sacraments, the liturgies, and the creeds.

The schisms of the Protestant Reforma-

tion, amounting to a series of revolts, which broke out in the sixteenth century, was quite another matter. There was a breaking-up. Lutherans and Zwinglians and Calvinists went their separate ways. All repudiated the Apostolic ministry. The Nicene Creed fell into disfavour. The meaning and effect of the sacraments was distorted. The not cast out were belittled. The Calvinists abolished liturgy. Heresies flourished. The present-day successors of the followers of those revolutionaries constitute what is called "Protestantism."

Today we have on the one side the various numerous sects comprised by "Protestantism" and on the other side the two great catholic churches of East and West, Constantinople and Rome, and a few lesser catholic bodies. One is forced to ask what and how our Episcopal Church fits in to this picture. That of course depends on what we are. For enlightenment, let us look at our *Book of Common Prayer*.

Our *Book of Common Prayer* shows clearly that our Church has preserved carefully the Apostolic ministry, the sacraments, the liturgy, and the creeds.

Episcopalians who have accustomed themselves to refer to their rector as "the minister" tend to lose sight of the fact that their rector is always a priest, ordained such and inducted into his office to be "Priest and Rector" (*B. C. P.*, p. 5) with power to perform "every act of Sacramental function" (*B. C. P.*, p. 569) and "to administer the Holy Eucharist" (*B. C. P.*, p. 574). The preface to our Ordinal (*B. C. P.*, p. 529) recites that from the Apostles' time there have been in the Church "these orders of Ministers, Bishops, Priests, and Deacons" and forth the provision made "to the intent that these orders may be continued." The Ordinal provides the forms for consecrating bishops, for ordering priests, and for ordering deacons. Throughout the *Book of Common Prayer* the directions in italics (brackets) for the conduct of services, in which in some places the direction is to the "priest" and in others to the "minister," maintain the distinction between what a priest

do and what a minister who is, not a (eg., deacon, lay reader) may also do. Daily Morning Prayer and Daily Evening Prayer may be conducted by a lay reader or a deacon, the word used in the rubrics is "minister" except as to the absolution following the general confession of sinfulness (*B.C. P.*, p. 7) and p. 10, where "priest" is used because that announcement may be made by none but a priest. In the Holy Communion "priest" is the rule, as might be expected, yet since a minister not a priest may read the Gospel and Epistle lessons, the word there used is "minister" (*B. C. P.*, p. 70), and it is with respect to ministering the chalice (*B. C. P.*, p. 73), which a deacon may do. Since in certain circumstances a deacon may baptize, in emergency even a lay person, the word employed in the rubrics in baptismal is "minister." Episcopalians would do well to read the Ordinal through and to observe the use of the word "priest" in the *Book of Common Prayer* at pages 7, 24, 67, 70, 71, 73, 74, 75, 77, 80, 82, 83, 294, 350, 570, and 574. The prayer should be read at page 572 beginning "O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Apostles of Apostolic Succession to the end of the world . . . "

Whereas the Eastern (Orthodox) Churches and the Roman Church and several lesser catholic bodies hold that there are seven sacraments, we are told that our Church knows but two. The seven are Holy Baptism, Holy Communion, Holy Confirmation, Holy Unction, Holy Penance, Holy Matrimony, and Holy Order. If we will refrain from quibbling over definition and turn to the *Book of Common Prayer*, we shall find all seven. If five of these are not sacraments by Anglican definition since the sacramental signs were not ordained by Christ Himself (Cf. *B. C. P.* at p. 292), the other two are solemn rites of sacramental force and effect which is the reason why other churches of the Holy Catholic Church call them sacraments.

When ordaining a priest the bishop says (*B. C. P.* p. 546): "Receive the Holy Ghost

for the Office and Work of a priest now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," thus conferring express authority to pronounce absolution after confession, the sacrament of Penance (and see matter in italics in *B. C. P.* at p. 313). *The Book of Common Prayer* of our mother Church of England, but not ours, prescribes the ancient catholic form of absolution.

The practice in the Roman Church is well known of bringing to persons thought to be near death their communion and "extreme" unction, or anointing with oil, sometimes called "last rites." Putting together our provision for Communion of the Sick (*B. C. P.*, p. 321) and that for Unction of the Sick (*B. C. P.*, p. 320), we find that we have exactly that same thing, and it is in constant use in our Church. The sacrament (or, if one prefers, the solemn rite of sacramental force) of Holy Unction, is ours.

Our *Book of Common Prayer* rites of conferring Holy Orders and of Confirmation obviously contemplate the mediation of divine grace, and the same is true of Holy Matrimony, all of which are therefore solemn rites of sacramental force and therefore called sacraments wherever our peculiar definition of that word is not in use.

These, with Holy Baptism and Holy Communion, make up the seven.

As our Church has preserved the ministry and the sacraments of the undivided Catholic Church, so it has preserved also the liturgy. When in the sixteenth century the Church of England gave up the Latin liturgy then in use in favour of English, there was done under Archbishop Cranmer an extensive work of translation, revision, adaptation, and abridgement, not of invention or creation.

An Episcopalian examining the Roman Missal finds something more elaborate than the matter in our *Book of Common Prayer* relating to the Holy Communion, mainly by reason of the much greater length of the liturgical calendar, and also because of the

presence, in addition to Gospel and Epistle lessons proper to the various feasts and fasts, of proper "introits," "graduals," etc. But with a little perseverance he finds in essence and in structure exactly what he is familiar with in the *Book of Common Prayer*, the body of the service, called "Ordinary of the Mass," with opening prayers, collect, Epistle lesson, Gospel lesson, Nicene Creed, Offertory, *Sursum Corda*, *Sanctus*, Canon (Prayer of Consecration, etc.), and communion, and the familiar system of "proprs" for the various Sundays, Saints' days and other Holy Days, etc., but many more Holy Days. It will be noticed that often the readings of Epistle and Gospel are identical with those of the *Book of Common Prayer* for the same days, which is true also of the proper prefaces. In this way the part of our *Book of Common Prayer* relating to Holy Communion corresponds to the Roman Missal.

This is not in the least the result of imitation. It is a case of common ancestry.

The Divine Office of the mediaeval Church had become hopelessly cumbersome and complex. Our offices of Daily Morning Prayer and Daily Evening Prayer represent a drastic compression and simplification. These, with the Psalter, correspond to the Roman Breviary, itself a compression and simplification, though less drastic, with its seven daily offices instead of only two and its reading through the psalms once weekly instead of once monthly. The correspondence of function and the presence of common material are the result of common ancestry.

Episcopalians are familiar with the creeds, both in liturgy and in instruction. We all know them by heart. They are the ancient creeds of the Catholic Church. Our Church, it seems, possesses what none of the numerous bodies possesses which together make up "Protestantism," namely, the ministry, the sacraments, the liturgy, and the creeds of the One, Holy, Catholic, and Apostolic Church.

Whatever else someone may think about us, all must agree that we are the kind of Church which clings to the ministry, sac-



raments, liturgy, and creeds of the ancient undivided Church. Some may wonder how we got that way. We are Anglicans; the Church of England is our mother Church. In communion and in spirit the two bodies are one. Anglican history is our history. Our breach of communion with Rome came from the Roman side, resentful because, during Queen Elizabeth's reign the English government would not tolerate papal jurisdiction in England over the polity of the Church of England. When the Calvinist forces of work in England felt oppressed and threatened under Charles I and Archbishop Laud, the war of the Rebellion was war against the Church, and it succeeded. But the Church lived on and lives on. Anglican history is a continuous tradition going back to the permanent establishment of Christianity in England. St. Augustine of Canterbury is our first Anglican archbishop. We did not choose to be the kind of Church we are. We came that way from the beginning.

It is in the light of this continuous tradition and this preservation of the ministry, the sacraments, the liturgy, and the creeds of the Holy Catholic Church, that one can judge where our Church fits into a Christian world divided on the one hand between very numerous disunited sects compounded by "Protestantism" and, on the other hand, the Catholic Church, itself divided between the Roman and the Orthodox and several other lesser communions.

When you begin to walk more slowly and eat more slowly, then perhaps we can begin to do something about your spiritual life.

—Attributed to St. Francois de Sales



Risen Christ

By Botticelli

A VISIT TO THE MONASTERY

Now anyone and everyone can enjoy the beauties of the Monastery at West Park and see the Religious Life as we live it. In pace with the popular appeal of Visual Education, the Order of the Holy Cross offers to lend sets of colored film-slide (2" x 2") to parish groups wishing to study the Religious Life. There are seventy slides illustrating every portion of the buildings and covering the full round of "a day in the life of the monk." Complete description and background information for their effective use is provided by a specially prepared script and a handbook. The latter may be purchased (for \$1.00) for parish libraries, or returned with the slides. The slides are not for sale, but will be sent on loan for the expense of postage and any offering which may be received at their showing. Address requests to: "O.H.C. Slides," Holy Cross Press, West Park, New York.

Community Appointments and Notes

Fr. Superior returned to the Mother House on February 16 after his long visit on the west coast, and it is good to have him back once more in the bosom of the community family at West Park. Besides his visits to the Community of St. Mary at Peekskill, Valhalla, and Bayside, he preached at St. Sacrament Church, Lake George, on March 19; will be the preacher at St. Philip's Church, Charleston, South Carolina, on April 1-2, the Three Hours at St. Michael's Church in that same city. On April 7 he will give a talk on our work in Liberia at Trinity Church, New York City.

Fr. Kroll, after winning a bout with the flu and with the assistance of Fr. Bicknell, conducted a mission at the Church of the Mediator, Allentown, Pennsylvania, February 18-March 1, and conducted a retreat for the students of the Philadelphia

Divinity School on March 4. He was the first Friday night preacher of the Lent season on March 6 at Trinity Church, Westbury, Connecticut, and then returned to New York again for a talk on the Liberian mission at St. James the Less, Scarsdale. Then down to Philadelphia for a talk at the Laymen's Union there, and back to Riverdale, New York, for another talk at the Liberia. On March 30 he will preach at St. Paul's, Riverside, Connecticut, and on Good Friday will be the preacher at Christ Church, New Haven.

Fr. Hawkins. From February 20-23 Fr. Hawkins conducted a retreat at the Holy Cross of the Redeemer, New York City, and on March 1, a quiet day at St. Bernard's School, Bernardsville, New Jersey. He is in Johnsbury, Vermont, March 8-15, conducting a mission at St. Andrew's Church there, and will give a talk on the Liberian work at Nutley, New Jersey, on March 17 and show our colored slides of the mission station. He gives a retreat for men and preaches at Rosemont, Pennsylvania, March 21-22, and will be the Good Friday preacher at the Church of the Holy Communion, Paterson, New Jersey.

Fr. Parker will give a talk on Liberia at St. Martin's Church, Radnor, Pennsylvania, on March 18.

Fr. Packard. On the second Sunday of Lent Fr. Packard preached and conducted a quiet day at Christ Church, West Hartford, Connecticut, and on March 4 a quiet day at All Saints', Worcester, Massachusetts. He is the director of our Seminarists Association and visited Berkeley Divinity School on March 6, and on his way to Calvary Church, Wilmington, Delaware, for a sermon and quiet day.



preached for Fr. Smith in Marshall-
town, Delaware. From March 15 to 22 he
will preach a mission at St. Peter's Church,
Burlington, Vermont, and during Passion
Week will make visits to Nashotah House
in Bexley Hall, and will preach on March
16 at Trinity Church, Waterbury, Con-
necticut. On the Wednesday in Holy Week
he will preach at the Church of the Good
Shepherd, Newburgh, New York, and on
Friday Sunday expects to swing down for a
visit to the Philadelphia Divinity School.

Fr. Bicknell assisted Fr. Kroll with the
mission at Allentown, Pennsylvania, after
having spent some time at the home of his
parents resting up on doctor's orders. After
check-up at St. Luke's, New York City,
he has found that Fr. Bicknell's blood sup-
ply was a bit generous. On March 5 he gave
talk on the Liberian mission work at
St. Paul's Church, Harrisburg, Pennsyl-
vania, and on March 13 will preach at Trin-
ity Church, Waterbury, Connecticut. From
March 15-18 he will be at Cornell Univer-
sity, Ithaca, New York.

Fr. Gunn. After touring Texas giving
one-week mission stands in LaPorte and
Houston in February, Fr. Gunn conducted
mission at Christ Church, Raleigh, North
Carolina, March 1-7 and will go to Rock-
ledge Center, Long Island, for a School of
Preacher at Ascension Church, March 15-18.
He will be the Good Friday preacher at
Christ and St. Luke's Parish, Norfolk,
Virginia, where spring ought to be rather

more advanced by that date than is likely
in the region of West Park.

Fr. Harrison was lured away from beneath
his green eye shade and his beloved book to
give a quiet day at St. Clement's Church,
Philadelphia, on March 15.

Fr. Adams continues regularly his chap-
lain's work at Sing Sing prison, and is
scheduled to preach at the Friday night
services at Waterbury, Connecticut, on Feb-
ruary 20 and March 20. He will be the Good
Friday preacher for the Three Hours at
Christ Church, West Haven, Connecticut.

The royal banners forward go;
The Cross shines forth in mystic glow;
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood
Where mingled water flows and blood.

Fulfilled is all that David told
In true prophetic song of old:
Amidst the nations, God, saith he,
Hath reigned triumphant from the Tree.

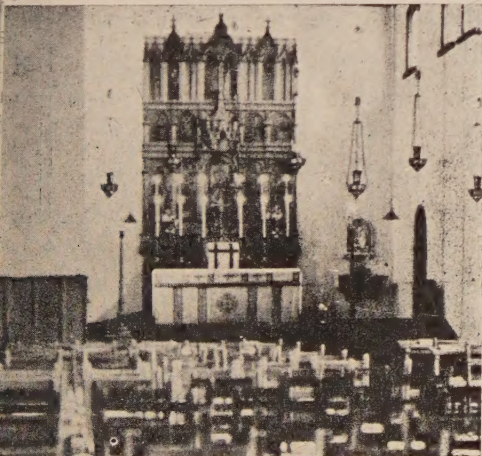
O Tree of beauty! Tree of light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest:

On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price of humankind to pay,
And spoil the spoiler of his prey.

O Cross, our one reliance hail!
This holy Passiontide avail
To give fresh merit to the saint
And pardon to the penitent.

To thee, eternal Three in One,
Let homage meet by all be done:
Whom by the Cross thou dost restore,
Preserve and govern evermore.

—Office Hymn for Passiontide



THE CHAPEL, ST. ANDREW'S

St. Andrew's Notes

Fr. Spencer. The Father Prior conducted a quiet day for the people of St. John's Church, Ensley, Birmingham, Alabama, February 15-16, and is scheduled to be the special noonday Lenten preacher at St. Paul's, Baltimore, Maryland, March 9-13, and at Christ Church, Mobile, Alabama, March 16-20. Then to wind up the Lenten season, he will preach the Three Hours at All Saints, Atlanta, Georgia.

Fr. Turkington descended deeper into the South to be the Lenten preacher at St.

John's, Montgomery, Alabama, March 2 and will preach each night of Holy Week plus the Three Hours on Good Friday, St. Thomas' Church, Thomasville, Georgia.

Fr. Stevens held a teaching mission to the students of East Carolina College, Greenville, North Carolina, in St. Paul's Church there, February 22-March 1, and a long retreat for the Community of St. Mary, March 1-6. He will go up-country into Virginia to be the Lenten noonday preacher at Christ Church, Indianapolis, March 24 and will conduct a School of Prayer there each evening, March 24, 25, and 26.



Ordo of Worship and Intercession Mar. - Apr. 1953

Monday V Proper Mass col 2) of Lent 3) for the living and departed pref of Lent till Passion Sunday unless otherwise directed—for *our enemies*

St Patrick BC Double W gl col 2) feria 3) of Lent LG feria—for *the Church in Ireland*

St Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent cr LG feria—for *the Oblates of Mount Calvary*

St Joseph Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—*St Joseph's Hospital, Bolahun*

Friday V Proper Mass col 2) St Cuthbert BC 3) of Lent—for *the faithful departed*

St Benedict Ab Gr Double W gl col 2) feria 3) of Lent LG feria—*Order of St Francis*

Passion Sunday Semidouble V col 2) of Lent cr pref of Passiontide through Maundy Thursday unless otherwise directed in Masses of the season in Passiontide omit Ps in Preparation Gloria there and at Introit and Lavabo—for *all priests*

Monday V Proper Mass col 2) of Lent—for *the Religious Life in the Anglican Communion*

St Gabriel Archangel Gr Double W gl col 2) feria 3) of Lent cr LG feria—for *Christian family life*

Annunciation BVM Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—*The Sisters of the Holy Nativity*

Thursday V Proper Mass col 2) of Lent—for *peace*

Compassion BVM Gr Double W gl col 2) St John of Damascus CD 3) feria 4) of Lent seq cr pref BVM LG feria—for *the suffering, homeless, sorrowful*

Saturday V Proper Mass col 2) of Lent—for *prisoners*

Palm Sunday Semidouble V Before principal Mass blessing distribution and procession of palms at Mass one col cr at Masses not preceded by blessing of palms LG from that service—for *the preaching of the Passion*

Monday in Holy Week V col 2) Palm Sunday—for *the spirit of penitence*

Tuesday in Holy Week V col 2) Palm Sunday—*Mt Calvary Monastery*

Wednesday in Holy Week V col 2) Palm Sunday—*Confraternity of the Love of God*

Maundy Thursday V At Mass W gl col 2) Palm Sunday cr—for *lapsed communicants*

Good Friday B No Mass Office of the day as directed

Easter Even no Mass of the day at Vigil of Easter W gl pref of Easter—for *catechumens and hearers*

Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—*thanksgiving for the Resurrection*

Easter Monday Double I Cl W gl col 2) Easter seq cr—*St Andrew's School*

Easter Tuesday Double I Cl W gl col 2) Easter seq cr—*Confraternity of the Christian Life*

Within the Octave Semidouble W gl cl 2) Easter seq cr—*Priests Associate*

Within the Octave Semidouble W Mass as on April 8—*Seminarists Associate*

Within the Octave Semidouble W Mass as on April 8—*Holy Cross Press*

Within the Octave Semidouble W gl col 2) St Leo BCD 3) Easter seq cr—for *the sick*

Low Sunday (1st after Easter) Gr Double W gl cr—for *all in doubt and perplexity*

St Justin Martyr Double R gl—*Liberian Mission and its staff*

Tuesday W Mass of Sunday gl col 2) of St Mary 3) for the Church or Bishop—for *Christian education*

Wednesday W Mass as on April 14—for *the persecuted*

Thursday W Mass as on April 15—for *the poor*

Note—On days marked in italics *ordinary requiem* and (out of Lent) *votive Masses* may be said on Easter and Greater Doubles in Lent. Mass may be of the feria V col 2) feast 3) of Lent LG feast if proper (Gabriel and Compassion BVM).

Father Drake's Page . . .

New Price . . .

Recently we recommended a small *Catechism of Worship* published by the Cowley Fathers at 980 Memorial Drive, Cambridge, 38, Mass. We gave the price as 30c but have just been informed that it is 45c per copy.

Manual For Priests . . .

This is another very useful publication of the Cowley Fathers, and we announce a new price of \$2.50 per copy. All printing costs continue to rise. We have just received a letter from our Printer in Poughkeepsie that we will have to accept another small raise on the cost of printing this *Magazine*. Frankly, we expected this "bad news" earlier, and we are glad that it isn't too big an increase. At the same time, it means that we will either have to have some new subscriptions, or dig down in our own pocket.

An Anglican Cardinal . . .

We don't have them, you say? But we have—and one lives right here at Holy Cross. For the past four or five years a beautiful scarlet cardinal has wintered in the monastery garden. One of his habits is rather irritating, though. He insists on flying against his own shadow in the Press office windows, making quite a racket. Our hope is that he doesn't crush his fine red biretta.

A Fellowship . . .

Canon Montizambert's book with the above title is enjoying a splendid sale. One priest writes, "This is one of the best books in small compass on the Church that I have seen. The ten copies I obtained are all sold out and the demand is great."

Book Plates . . .

Every now and again we receive orders for these. We do not carry them. Some ex-

cellent samples have reached our desk from Berliner & McGinnis, Nevada City, California. Write them if you are interested, or you might mention *Holy Cross Magazine*.

On Television . . .

Holy Cross Magazine has made it—rather round about way. One of our priests used an article from the magazine in preparing one of his scripts, and writes that he has received several letters complimenting him on his "beautiful prayer".

Out of the Blue . . .

I am writing this on the afternoon of February 7th, and if anyone had told me ten days ago that I would be leaving Washington Park on the 10th, to embark on a ten-day cruise of South America, well—I wouldn't have believed it. But it is shaping up and I am looking forward to a restful and refreshing trip. I am sailing on the *Nieuw Amsterdam* of the Holland-American Line as Chaplain, and will touch Curaçao, Bahia, Rio de Janeiro, Montevideo, Buenos Aires, Santos, Trinidad, and Cuba. Well, to be sure, it means being on a pleasure cruise during Lent, but I will endeavor to keep a good Lent wherever I am. As a matter of fact I will probably keep a better rule of meditation and spiritual reading than I had stayed at home facing the rather heavy demands of the daily routine in the Press office. The Press will get on all right. I have no illusions about the importance of my work here. It will be best to address all matters to the Press rather than to me. Please keep me in your prayers, and I will pray for you.

Cordially yours,

FATHER DRAKE,
Priest Associate